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A PASTIME for Parents :

OR
A RECREATION,
to passe away the time; containing
the most principall grounds
of Christian Re-
ligion.

By *Arthur Dent*, Preacher of
the word of God, at South-
Shoo-bery in Essex.



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LAST TIME

NOTHING:

NOTHING

NOTHING

NOTHING

NOTHING

NOTHING

NOTHING



A PASTIME

for Parents, to bee vsed with
their children for recreation,
*to passe away the time; con-
taining the most princi-
pall grounds of Chri-
stian Religion.*

Father.

WHat is GOD?

Childe.

An infinite perfection, whose Iob. 11. 7.
being is of himselfe.

Father.

Where is God?

Childe.

Alwayes euery where, as the Aire. Psal. 139.

Father.

Whether is the Godhead a thing one-
ly imaginarie or no?

Childe.

The Godhead is not a thing which Exod. 3. 14
onely may be conceiued in thought,

A 2.

but

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but indeede is a most pure and infinite
selfe-being.

Father.

How then doe you conceiue of the
Essence and Being of the Godhead

Childe.

That the Substance or Essence of
the Deitie is of all things most simple
and single, and is neither diuided,
multiplied, nor compact of anie Ele-
mentarie qualitie.

Father.

Expresse your minde more fully.

Childe.

This I meane, that the diuine na-
ture is one, simple, vniforme, imimate-
riall, impassible, immutable, illocal-
eternall, omnipotent, omniscient, infi-
nite, void of all mixture, composition
combinatio, diuision, or dissimilitude

Father.

Which be the proper and Essential
attributes of God?

Childe.

The proper attributes of God are
Ubiquitie, Eternitie, Unitie, Simple-
citie

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citie, omnipotencie: for these do spring from his Essence and Forme, as naturally, necessarily, and direct'y, as the beames, light, and heat, issue from the Sunne, as the streames from a fountaine of water.

Father.

Can these Essentiall attributes of God increase or decrease?

Childe.

Nothing that is in GOD can be augmented or diminished, or any way altered: for as hee is once at any time, so is hee alwayes at all times.

Father.

What may we learne out of this?

Childe.

To feare and tremble, so often as we thinke or speake of this infinite Majesty.

Father.

What are wee especially to consider in God for our comfort & instructio?

Childe.

His wisdom, providence, iustice,
A 3 and

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and mercie.

Father.

Are not all these in God as accidents, or accidentall qualities?

Childe.

No: For there are no accidents, or accidentall qualities in God, there is nothing separable or mutable: but all these are in God as essentiall, and inseparable properties, or if you will of the very Essence of God.

Father.

Are not these forenamed qualities of wisdom, providence, iustice, and mercie, accidentall, and separable both in men and Angels?

Childe.

Yes verily: for they are not part of their nature or essence, nor yet essentiall properties: for they may be removed, and separated from their subjects.

Father.

You said before that God is alwayes euery where, that is, in all places at once: but how can that be, sith it is contrary to opinion.

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opinion is, that God is onely in heaven?

Child.

God as touching his essence is no more in heaven then in this inferior world : but he is said to be in heaven, because his glory and maiestie both there most clearly shine out.

Father.

Sith God is in all places at once: tell me also whether he doth knowe all things at once.

Child.

God doth know all mens thoughts, words, and doeds at once, all that ever haue beene, are and shall be. For there is nothing past, or to come with God, but all things are alwaies present : and it is as easie a matter for God to comprehend all things past, present, and to come, at once, as it is for vs to tell, one, two, three.

Father.

Is it not daungerous then to haue any base thoughts of God, or carnally or basely to imagine that God is like a

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man, or any other creature?

Child.

Yes assuredly: for it is high treason to haue any such thoughts or vile conceits of God: for God is like nothing as the Prophet saith, to whom will ye liken God?

Esay. 40.
verſe. 18.

Father.

Is not the sinne of the Papists verie great, which make Images and similitudes of God, and set them vp in their Churches to breed carnall thoughts and imaginations of God in the hearts of the people?

Child.

It is a very high degree of blasphemy: for the Prophet saith, *What similitude will you set vp vnto him?* and another Prophet saith, *that the image is a teacher of lies.*

Esay. 40.
Abac. 2. 18.

Father.

What shall we say then to our common swearers, which daily blaspheme this great maiesty of God, and take his most holy and sacred name in vaine for euery trifle?

Child.

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Child.

They shall one day know and
feele to their everlasting woe, what it
is to blaspheme such an infinite ma-
iestie.

Father.

What vse are the people of God to
make of all this?

Child.

This, to haue so great a maiestie
alwaies in singular admiration and
reuerence. And the rather, because in
these corrupt times men grow so fast
towards atheisme and prophainnesse,
that there is no more any common de-
votion amongst them, or any Reue-
rence of a Godhead.

Father.

What yet further doe you consider
of God?

Child.

That he is one in substance,
three in persons. I meane, that in
his most simple and single essence,
the three seuerall persons doe sub-

Fa-

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Father.

Doe you meane that the Godhead is distinguished, or diuided, into three persons?

Child.

No, for the essence of the Godhead is so simple, and single as I said that it can neither be distinguished, or diuided, or multiplied, no not when the Sonne is said to be God.

Father.

Are not the persons in the Godhead distinguished?

Child.

Yes, the persons are distinguished each from other, by their proper, and incommunicable proprieties, that is their diuers manner of being which they haue in the Godhead. As the Father by creation, the Sonne by redemption, the holy Ghost by sanctification.

Father.

Expresse your meaning yet more fully.

Child.

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Childe.

My meaning is this, that although the substance of the Deitie being most simple and single, cannot be divided, nor distinguished, nor the same essence separated: yet I say, the persons are so distinguished in office, not in Essence, as the one of them cannot possibly be the other.

Father.

What call you the persons in the Trinitie?

Childe.

I call a person a subsistence in the essence of God, which hauing relation to others, is distinguished by his incommunicable proprietie.

Father.

Is not euerie person the whole and the same substance of the Deitie?

Childe.

Yes, for euery person is by himselfe G O D.

Father.

Are there not then three Gods?

Childe.

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Childe.

John, 1. 7.

Now, for the Scripture teacheth plainly, that there is but one God and three persons. As 1. John saith there are three which beare record in heaven, the Father, the Word, and the holie Ghost, and these three are one: that is, one in substance, and three in persons: and there be manie other places of Scriptures which proue the distinction of the persons. As where it is saide, goe, and teach all Nations baptising them in the name of the Father, the Sonne, and the holie Ghost. And againe, in the thirde Chapter of the Gospell of Saint Mathewe, ver.

Mat. 28.
ver. 19.

16. 17. Where first mention is made of a voice from heaven, which was the voice of the Father. Where the first person in Trinitie is pointed unto. Then it is sayde: this is my beloved Sonne. Where the second person is at. &c. Thirdly it is said, that the Spirit of God descended, and lighted upon him like a Dove. Which plainly sheweth out the third person, which

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Is the holie Ghost, & thus you see, how
the Scriptures doe auouch a plaine di-
stinction of persons, as we say, a Tri-
nitie in Unitie, & a Unity in Trinitie.

Father.

Yet I cannot by any reason discerne,
but if euery person be God, then there
must needes be three Gods.

Childe.

Wee must not in this case consult
with reason, but simplie beleue the
Scriptures, though we cannot com-
prehend by humane reason the man-
ner, or rather mysterie of this matter:
for it far exceedeth all humane reach
and capacitie.

Father.

Is not one person in Trinitie grea-
ter then another, as the Father greater
then the Sonne, and the Sonne grea-
ter then the holy Ghost?

Childe.

No: for the persons be coequall,
eternall, and coessentiall.

Father.

How vnderstand you that word
coessen-

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coessentiall, which the learned call
[*iusuorior.*]

Childe.

The persons in Trinitie are called coessentiall, not because they are onely of like Essence, as we see the particulars of the same kinde to be in naturall things, as in three Apples growing together in one, and such like: but because they are indeede one, and the selfe same simple essence; Therefore the persons of the Trinitie cannot without blasphemie be said to be onely coherent together in substance, or onely of like substance.

Father.

Is it not necessarie that Christians should be well grounded in the knowledge of this vnitie of the Godhead, and the distinction of the persons?

Childe.

Yes verily. For manie erroneous heresies haue growne in the world about these points.

Father.

Doe you not beleeue that the everlasting

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lasting God hath made heauen, and
earth, and the sea, & all things in them
contained?

Child.

Yes, they are all the works of his **Acts. 4. 24.**
hands.

Father.

How did he make them?

Child.

By his word. As it is written. **Heb. 11. 3.**
Through faith we understand that
the world was ordained by the word
of God.

Father.

Whereof did he make the world,
and all things in it?

Child.

Of nothing. As it is written. The
things which we see, are not made **Heb. 11. 3.**
of things which did appeare.

Father.

To what end did God create hea-
uen and earth?

Child.

To set forth his glorie.

Psal. 19.

Fa-

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Father.

Hath not God as great a care for the conseruation of the world, and all particular creatures in it, as euer he had to create them?

Child.

Pfal. 104.
ver. 27. 28. Gods care is no lesse for the conseruation of the creature, then first it was for the creation. For as in great wisdom he made them all; So in as great wisdom he doth preserve them all. He is not as a carpenter which hath built a house, afterward taketh more care of it.

Father.

Do you not thinke that God also created the Angels?

Child.

Col. 1. 16. Yes, they also are the workes of his fingers.

Father.

When did he create them?

Child.

In the beginning when he made other creatures.

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Father.

In which of the sixe daies were the Angels created?

Child.

That is a curious question, and I can giue you no certaine answere unto it: but it is most likely, and probable, that it was in the first and last day, when man was created after Gods owne image. For the Angels carrie the greatest Image of God in them.

Father.

What is an Angell?

Child.

An inuisible spirit.

Col. 1. 16.

Father.

Our Lord Iesus saith, that God is a spirit: What difference then make you betwixt God and an Angell?

Child.

The difference is exceeding great. for God is an infinite spirit, the Angels are but finite. GOD is the Creator: the Angels be but creatures: and although they be very glorious

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crea.

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creatures : yet God doth infinitely exceed them in glorie.

Father.

Do not the Angels of all other creatures come nearest vnto the nature of G O D, and furthest excell the nature of man?

Child.

The angelicall nature doth exist a meane betwixt God & mā, although farre nearer the lower, then the upper extreame. Participating somewhat of each nature, hauing had a beginning as man : and yet being immortal with God, consisting of matter and forme as doth a man : yet boyde of all mixture as God. Subsisting in some matter subiect as a man : yet being incorporeall as God. Ignorant of some things as a man : yet of wonderful full capacitie and knowledge as God: and in a word, being euery way finite as a man : yet perfect in all respects as God.

Father.

As you haue shewed me the proper

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per attributes of God, so also shew the proper attributes of the Angels, that so wee may more clearly discern their glorious nature.

Childe.

The Angels haue essentiall attributes proportionable, though not comparable to those in God. For Gods absolute vbiqutie, they haue successiue vbiqutie: for the eternitie of God, they haue immortallitie: for his most simple nature, they haue a most thin and subtile essence: for his omnipotencie, they haue great power and might.

Father.

How prooue you that the Angels haue so great power and might?

Childe.

Out of the Psalmes, where it is saide: Praise the Lord yee his Angels which excell in strength.

*Psal. 103.
ver. 20.*

And againe, out of the Booke of the Kinges, where we reade that one Angel in one night, did destroy the whole armie of Synacherib King of Assyria,

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being

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beeing an hundred, fourescore, and
foue thousand.

Father.

What thinke you of the agilite and
swiftnesse of Angels?

Child.

I thinke by reason of their agile
and thinne substance beeing far more
subtile and thin then the Ayre it selfe,
that they glide thozow the Ayre with
vncernable swiftnesse, and can be
any where in a moment, as God is
allwayes euery where.

Father.

What is your reason?

Child.

My reason is this, we see by daylie
experience, that the sun being a visibie
bodie, doth fetch the whole compas of
the heauens in foure & twenty hours,
and it is wel known to all the learned
that the circle or circūference of the sun
doeth by many degrees extēde the cir-
cle or globe of the whole earth: needes
thereloze must the Sunne bee carryed
in an vnspeakeable swifte motion.
farre

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farre paffing the **Buſket Hatte**, for
elſe howe could it goe thorough his
whole **Spheare** in 24. houres, as we
ſee it doeth, then conſequently it fol-
loweth, that the motion of **Angels**
muſt needes bee much ſwifter then
that of the **Sunne**, becauſe they are
of a more thin, agile, aierie, and in-
uiſible nature.

Father.

Can an Angell bee in manie places
at once?

Child.

No, but in a minute of time they
can be any where, as I ſaid beſore.

Father.

What ſay you to the knowledge and
vnderſtanding of Angels?

Child.

I ſay that it is exceeding great in all
things, farre paffing all knowledge of
men, though neuer ſo learned & ſkilful

Father.

Do the Angels knowe all things?

Child.

No, they are ignorant of ſome
things,

B 3

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things, as of mens particular thoughts
of some things to come, of the last day,
and of the Essence of God.

Father.

What reason can you yeelde, that
Angels know not the Essence of God?

Childe.

This; the Essence of God is infinite,
therefore no Angell can knowe it,
or comprehend it. For that which is
finite, cannot comprehend that which
is infinite: but the Angels are finite,
therefore they cannot comprehend the
Essence of God being infinite, for the
Essence of God is verely knowne to
himselſe: he knoweth his owne Es-
sence, and therefore he is infinite. For
whatsoever knoweth and compre-
hendeth that which is infinite, must
needs it ſelſe be infinite.

Father.

(of God)

Where be the holy and elect Angels?

Childe.

Phil. 34. 7. They bee both in heauen, earth
Mat. 28. 10. and the ayre. And wheresoever anie
people of God bee, there be they also.

Fa-

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Father.

What is the speciall office of the good Angels?

Child.

To preserve the children of God, to guard them, to minister unto them, and to keepe them in all their waies.

Psal. 1. 91. 11
Mat. 18. 10.

Father.

What is the reason that the Angels are described with six wings a peece in the Scriptures?

Esay. 6. 2.

Child.

They haue two winges to couer their face, because they are not able to endure the brightnesse of Gods glory: they haue two winges to couer their feet, because man is not able to abide the brightnes that is in them: they haue two to flie withall, to signifie their readines and prompt obedience to all the commandements of God.

Father.

What vse are we to make of all this that God is so infinite in himselfe, and so glorious in all his creatures, specially in the Angels, Sunne,

B 4

Moone,

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Moone and starres,&c.

Child.

We are not onely to feare, dread
and reuerence so great a maiestie: but
also to loue him, worshipping him, and
obey him, with all our harts, with all
our spirit, and with all our strength
and with all our thoughts.

Father.

Did not the blessed Angels fall from
that excellent estate wherein they were
first created?

Child.

John.8.44.

3.Pet.2.4.

Iud.ver.6.

Many of them fell from their first
estate and became diuels, as appeareth
in the Scriptures.

Father.

What was the caule or chiefe mo-
tiue of the fall?

Child.

They fell of themselves, that is to
say, through their owne motion, will
and disposition, without any instigati-
on of any other, or any former motion
whatsoever, which thing caused God
to cast them downe without all hope

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of recovery : but man falling by the first motiue, and by instigation of others, hath left vnto him an assured hope of recovery.

Father.

Is not the number of the Angels that fell from their first estate, and became diuels, very great?

Child.

Yes exceeding great : for the diuell being demaunded by our Lord Iesus what was his name, answered, *My name is Legion* : for saith he, we are many. *Mark. 9.* which plainely proueth that there be many diuels.

Father.

What doe you call a Legion ?

Child.

A Legion, according to the account of the Romanes, was six thousand footmen : Our Lord Iesus said to Peter : Put up thy sword, for dost thou not *Mat. 26. 13.* thinke that I can now pray to my father, and he will giue me more then twelue Legions of Angels ? So then it appeareth by the scriptures, that there be very

W 5 many

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many both good Angels and bad.**

Father.

If there be so many diuels, why doe the Scripture speake of the diuell in the singular number as if there were but one?

Child.

There be multitudes of infernal spirits, but yet they doe so ioyne together in one, that they be called the diuell in the singular number, because there is a kingdome of them, and a united societie vnder one head, principall diuell : and they doe also ioyne to uphold their societie, and kingdome, as Christ teacheth.

Mat. 12. 26.

Father.

Did the diuels by their fall loose the great power and strength which they had by nature and creation?

Child.

No : They doe still retaine the first power and strength, as experience teacheth : and the Scripture doe call as well the Diuels, as the good Angels, principalities & powers.

Eph. 6. 12.

Father.

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Father.

Have the diuels by their fall lost
that great wisdom & vnderstanding
which they had in their first estate?

Childe.

So: But they haue corrupted, and
peruaded it, and turned it from wise-
dome, into deepe craft and subtiltie:
like may be saide for their swiftness
and agilitie.

Father.

Where are the diuels, what place
do they keepe in?

Childe.

Their principall aboade is in the
ayre, through the which they glide to
and fro, with vnspeakable swiftness: and
therefore the Apostle calleth the diuel
the prince of the ayre, and the diuels
are sayd to be in the high places.

Eph. 1. 7.
Eph. 6. 12.

Father.

The common opinion is, that the
diuels be shut vp in hell, as it were in a
prison of darknesse: and that they
never come out, except they be for-
ced, and raised vp by Coniurers.

Childe.

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Child.

That is an ignozant, false, and fantasticate opinion, quite contrarie to the Scriptures, which teach that the diuels are in places hère belowe.

Iob. I. 7.

I. Pet. ca. 8.

Father.

Is it not a true and warrantable speech, to say, that the diuels are hell?

Child.

Yes: If you take hell metaphorically for the torments they are in, and not for anie circumscrip place, for it may be very probably considered, that the aboade of the diuels is the Ayre, and not in anie other circumscrip place as yet: but after that great Iudgement they shall goe to their owne place, even that depth gulfe mentioned: Luke. 8. verse. which they doe quake and tremble to thinke of, as appeareth in the Gospel.

Mat. 8. 29.

Father.

What is the estate and condition of diuels in the meane time?

Child.

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Childe.

In the meane time they are in
chaines of darknesse as Saint Peter
saith, that is, in a most miserable con- 2.Pet.2.4
dition of life, full of terrible horzour,
even as greivous malefactors, ha-
ving receiued the sentence of death,
yet for a time retained in a stin-
king prison, vntill they bee drawen
to their full and last execution :
S. Iude saith expressely, that they Iud. vers.6.
are reserued in euerlasting chaynes
vnder darkenesse, vnto the Judge-
ment of the great day.

Father.

Having thus farre spoken of God,
and of the Angels and their fall : Let
now proceed to speake of man, and
let of all tell mee, in what estate man
was first created?

Child.

In a most pure and excellent e-
state, free from sinne and corruption,
being made after the very Image of Gen.1.26.
God, in respect of knowledge, wise-
dome, and righteousnesse, having
freedome

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freedome of will, and Lordship on
the earth.

Father.

How then fell hee from this so gl
rious and perfect estate?

Childe.

Gen. 3.

Rom. 5.

The woman being beguiled by the
suggestion of Sathan, in the likeness
of a serpent, did entise Adam her husband to eat of the forbidden fruit in
the middell of the garden, and so presently, both lost all their former excellencie, and also wadded themselves and their whole posteritie, in perpetuall thraldome and miserie: and thus sinne first entred into the world, and together with sin, came death and curse of God, vpon all mankinde.

Father.

Nowe since the fall of Adam wherein doeth our miserie especial consist?

Childe.

In this; that we are whollie corrupted, both in reason, understanding, will, and affections, which

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the very cause why we are so prone to
euill, and so vntoward to all good-
nesse.

Father.

Doth God hate vs for this our na-
turall corruption?

Child.

As an Adder, or a Toad is ha-
ted of man, not so much for the e-
uill it hath done, as for the poyson
that is in it : and the hurt which it
cannot but doe : so God hateth vs,
not onely for the euill we doe, but
for the euill which we cannot but
doe, that is, for our poysoned na-
ture which is borne and bred with
vs.

Father.

Then you holde that our actuall
transgressions doe not first make vs
euill?

Childe.

I hold so indeed : For as the hurt
which a venomous serpent doth, ma-
keth her not a serpent, but because
she is a serpent, she poysoneth and
hurteth:

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hurteth: so our euil Deedes doe not first
make vs euill, but because we are of
nature euill, therefore we thinke and
doe euill.

Father.

Doe you thinke that this original
contagion is wholly in euery particu-
lar man : or that one man hath one
part of it, and another man another
and so part it among them, part, and
part like?

Child.

I thinke thus, that as euery man
receiued from Adam the whole na-
ture of man : so also he receiued the
whole corruption, and is cloathed
with it as a beast with a skinne
his whole nature both bodie and soule
being oppressed with it as a most in-
fectious leprosie : and therefore eu-
ry man hath in him from his pa-
rents the seede of all sinne, which is
naturall disposition, and pronenesse
to commit any sinne whatsoeuer. For
the spawne of all the horrible sinnes
that are practised in the world, and

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in that man which is thought to be
best disposed by nature.

Father.

But experience teacheth that some
euen by nature are more ciuill, gentle,
and tractable then others.

Child.

This commeth to passe, not because
some men are by nature lesse wicked
then others: but because God by his
prouidence doth limit, and restraine
mens corruptions more or lesse, which
he doth for the good of mankind: for if
men were wholly left to themselves,
corruption would so exceedingly break
out into all manner of villanies,
that there should be no living in the
world.

Father.

It seemeth by this that man is a most
contagious and vile nature.

Child.

The nature of man in regard of
the corruption thereof, is the worst
of all natures except the Diuell, yea
worse then the nature of beasts, as

¶

Lions,

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Lions, Wolves, Dogs, Swine, &c. for there is in mans nature some thing of euery beasts nature. For he is proud as the Lyon, cruel as the Wolfe, greedy as the Dogge, craftie as the Foxe, filthy as the Swine, lecherous as the Goat &c. For looke what degree of goodnesse we had in our first creation in Adam, the same degree of euill haue we in the corruption of our nature by his fall.

Father.

But is this naturall corruption alwaies liuely & operative in vs, I mean in continuall action and operation doth it not sometimes lye dead in vs and cease to worke?

Child.

It is alwaies aliue and working, except where it is kept down by speciall grace, and there also will not be held downe one minute longer then speciall grace worketh and preuaileth in the soule. For soone as the thought, or action of grace is out, the thought and action

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of sinne is in : Our concupiscence is
like a crabbe tree which bringeth forth
wayes a solwe fruit: or like an untill
field, which bringeth forth no-
thing but weeds : or a lustie strong
horse pricked with prouender that car-
rieth his rider headlong ouer hedge
and ditch.

Father.

But put the case a man should haue
no outward obiection to mooue him,
nor externall prouocations to allure
him. Do you not then thinke that this
naturall infection would lie dead in
him, and cease to worke?

Childe.

Concupiscence would shewe it
selfe, though men were shut vp alone
in closets betwene stone wals, where
they could haue no eternall prouo-
cations, yea, though there were no
diuell, or that the Diuell were chain-
ed vp.

Father.

Whether then doe you thinke that

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the diuell or our corrupt nature are greater enemies to our saluation: Or whether doth more euill spring out of our corrupt nature, then from the diuels suggestion?

Child.

First, I answere, that our corruption is a stronger enemy against us then Satan, and consequently our selues greater enemies to our selues then the diuell, for we haue no enemy as our selues: and secondly that more & greater euill doth spring from our corrupt nature, then from Satans instigation. And all this James doth affirme, saying: *Every man is tempted, when he is drawne away by his owne concupiscence, and entised.* This is the concupiscence that doth both draw away, and entice: as the Diuell he doth but worke with our concupiscence, and is, as it were, the bellows to blow it, and fire without the which he could not come within vs, to doe any thing against vs.

Iam. I. 14.

Father

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Father.

Doe you then thinke that the diuell cannot worke iminediately, or *sine me-*
dy, without meanes vpon the soule or
heart of man?

Child.

I thinke so indeed : But that
which the diuell doth vpon the heart,
is by the externall senses, and out-
ward objects, by reason of the hypostas-
ticall vnion betwixt the soule and the
body : for he worketh, and pierceth
through the body to affect the soule,
by reason of the naturall sympa-
tie.

Father.

But doth this birth-corruption re-
maine in the very elect after their re-
generation?

Child.

Yes vndoubtedly : and the chil-
dren of God haue greatest feeling
of it, and are most troubled with it,
and grieued for it : Strugling with it
by all good meanes to suppress it,
and keepe it vnder : for sure it is, that

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euē after the people of **C A D** are
iustified, and sanctified, and alle-
red of eternall life: yet they haue
their hands full, and as we see
toure inough to their Roke, to smite
and nippe of these manifolde blo-
somes and fruites of corruption
which daily and hourelly arise and
spring vp in their nature. For
fast as one is pinched, and nipped
in the head, another forthwith
springeth and sprouteth out: For
vnlke the monster Hydra with
seuen heads, that the Heathen were
of, which hauing one of them
off, seauen others did arise in
stead of it. And thus we see that
the very Chosen of **C A D** haue
endlesse trouble, and as we see
worke enough cut out, for as long
as they liue, to repaue this vnder
and torne nature. For alas,
alas, though **C A D** forgie vs
sinnes, yet doth he not, nor
he in this life, free vs of naturall
corruption.

Father

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Father.

Is not the knowledge, and feeling of this a great corse, and heart smart to the most deare children of God?

Child.

Yes verily: For there is nothing that doth so sorely pinch them at the heart as the consideration of this, which indeede maketh them wearie of their life, wearie of the world, and wearie of all: and often wish with the Apostle to be dissolued and to be with Christ; for they doe continually groane vnder this corruption, as vnder a most heauie burden, and fetch many a sorrowfull sigh to thinke of it, and are euer complaining of it, as of a most deadly enemy of theirs. And all this we may clearly see, as it were, in a glasse, in the example of the Apostle Paul himselfe, that most rare and excellent seruant of God: Who maketh by most pittifull, and lamentable complaintes of this poysoned

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Rom. 7. 15. and infected nature. I know (saith he) That in mee, that is, in my flesh dwelleth no good thing. I allow not that which I doe, for what I would, that I doe not : but what I hate, that I doe : I doe not the good thing which I would : but the euill which I would not, that doe I. Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in mee. I finde then that when I would doe good, I am thus yoked that euill is present with mee. For I delite in the Law of God concerning the inner man, but I see an other Law in my members rebelling against the law of my mind and leading me captiue vnto the Law of sinne, which is in my members. And the end he breaketh out into an outcry, saying : O wretched man that I am who shall deliuer me from the body of this death ?

Father.

Doe not vngodly, and vnregenerate men likewise mourne vnder this corruption, and complaine much of it ?

Child.

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Child.

So : you shall seldome or neuer
heare them complaine of it, or inourne
vnder it. For they walke after the so-
lish, and fulfill the lusts thereof with
all delight and greedines, being whol-
ly carried after the swing and sway
of their owne corrupt affections and
desires.

Father.

What is the cause hereof?

Child.

Because they are forsaken of God,
and given ouer to a great blindnesse
of heart, and hardnesse of affecti-
ons, so that though their miserie is
exceeding great, yet they haue
little sight, and lesse feeling of
it.

Father.

Doe you not thinke that a man in
the state of nature cannot so feeble his
miserie?

Child.

Sure it is, that a mere naturall
man can haue no true sight, or liuely
feeling

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feeling of his miserie, or any soueraine
desire to come out of it : but do
greatly please himselfe in it, and
loath to come out of it ; for the Ap-
stle saith plainly, that the naturall
man perceiveth not the thinges
the spirit of God. For they are foolish-
nesse unto him, neither can he know
them, because they are spiritual
discerned.

1. Cor. 2. 14

Father.

But may not a naturall, and vn-
generate man haue the knowledge
of God, & the vnderstanding of his will,
and so consequently a sight of heauenly
things?

Child.

Yes ; a naturall man hath a kind
of knowledge and vnderstanding
of God and of his will : but it is on-
ly a confused and bzaire know-
ledge, and a literall vnderstand-
ing of the Scriptures, for he can
not possibly haue the liuely and
lively knowledge, which is ioy-
ning with quickening grace. For the

source

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sound understanding and sight which
both lineally descend from the spirit of
sanctification.

Father.

May not man in the state of nature
have feeling also of God, and of hea-
venly things?

Child.

The Scriptures doe teach, that a
prophete may have a kinde both of
sight and feeling of heavenly things,
as he may be lightened, and tast of Heb. 6.4.
the heavenly gift and of the powers
of the world to come, and also tast
of the good word of God, and be
made partaker of the holy Ghost.
But his sight and tast and feeling,
can never be sound and good before
regeneration. So then all the ques-
tion is to know, whether the worke
of grace in a mans soule be sounde
or currant or no, for unregenerate
men are much deceived with a false
sight; for they do blindly imagine, that
because they haue some kind of sight,
and

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and feeling of heavenly things, therefore they haue all, and the same that is in euery elect.

Father.

What difference then doe you make betwixt the knowledge of the elect and the reprobate?

Child.

The knowledge of the reprobate doth puffed vp.

The knowledge of the elect doth humble.

The knowledge of the reprobate is generall and confused.

The knowledge of the elect is particular and certaine.

The knowledge of the reprobate is onely literall: and historicall.

The knowledge of the elect is spirituall, and experimentall.

The knowledge of the reprobate is speculative.

The knowledge of the elect is practical, that is, ioynd with obedience. For howsoeuer a naturall, and vnrerenerate man may know much: yet hath

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hath he not, noꝛ can haue, any power to doe, I meane, chearfully and aright til his heart be enlarged by Christ, and his will renewed by grace.

The knowledge of the reprobate is like the knowledge which a Mathematicall geographer hath of the earth and all places in it, which is but a generall notion, and speculative comprehension of them.

But the knowledge of the elect is like the knowledge of a traveller which can speake of experience, and feeling, and hath bene there and seene and known the particulars.

Father.

Now tell me further what difference you make betwixt the feeling of the elect, and the reprobate?

Child.

The reprobate hath a kinde of naturall feeling of sinne, but it is without the true hatred of it, for in his heart he loueth it.

The elect doth so feele his sinne that he hateth it, taketh counsell against it,

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it, and praieth against it.

The feeling of the reprobate is from naturall faculties, for he is not as a blocke without all sense.

The feeling of the elect is from the spirit of sanctification.

The feeling of the reprobate ariseth from natural feare and diffidence: for man naturally feeleth, and feareth dangers, so the reprobates feele and feare the wrath of God, the accusations of their consciences, the punishment of sinne, hell fire, &c. but haue no true feeling of Gods loue towardes them.

But the elect haue a lively feeling of Gods loue towardes them.

The reprobate hath sometimes affections, a feeling of spirituall ioy: but it vanisheth incontinently.

The feeling of the ioy of the spirit in the elect, is more lasting and often.

Father.

As you haue told me much of mans miserie in nature, so tell mee yet
one

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one poynt further, whether a man in
the state of nature can doe any thing
that pleaseth God?

Child.

A mere naturall man cannot
please **G D D** in any thing he doth,
but euen his best actions are tur-
ned into sinne. For the Apostle saith, **Rom. 8. 8.**
They which are in the flesh cannot
please **G D D**. And againe he saith,
To them that are defiled, and unbe-
lieving, is nothing pure : but euer
their mindes and consciences are de- **Tit. 1. 15.**
filed.

Father.

How long doth a man continue in
this woefull and cursed estate wherein
he was borne?

Childe.

Will he be regenerate and borne
againe. For our Lord Jesus affir-
meth, that except a man be borne a-
gaine he cannot see the kingdome of **Iohn. 3. 3.**
God.

Father.

By what meanes doth a man come to
be

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be regenerate and borne againe?

Child.

By the outward preaching of the word, and the inward worke of the spirit.

Father.

Jam. 1. 18.

Eph. 1. 13.

By what signes may a man knowe that he is borne againe, iustified, and sanctified?

Childe.

By the worke of grace in his heart.

By his loue to the word of God.

By his loue to the children of God.

By his hatred of sinne.

By his loue of righteousness.

By the change of his thoughts.

By the change of his actions.

By his mortification of the flesh.

By his sanctification of the spirit.

By his walking no more after the flesh, but after the spirit, and so on like.

Father.

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Father.

Sith man in himselfe is so cursed and miserable as you haue declared; shewe mee what is his best course to take; and first of all tell mee which is the first steppe to eternall life?

Childe.

The first steppe to eternall life, is so; a man to knowe and feele his miserie; and then labour to gette out of it.

Father.

How doth a man come to know and feele his miserie?

Childe.

By the sound vnderstanding of the Rom. 3.20.
law, contained in the ten commaundes
ments.

Father.

What is the Law?

Childe.

The perfect rule of righteousness, teaching vs what we should doe, and forbidding the contrary.

D

Father.

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Father.

By whom was the Law giuen?

Child.

By Moses.

Father.

To whom was it giuen?

Childe.

To the chyl dren of Israell.

Father.

When was it giuen?

Childe.

Exod. 19. In mount Sinai.

Father.

How was it giuen?

Childe.

Exod. 19. With great feare and terroꝝ.

Father.

To what end was it giuen?

Child.

To lette vs see our sinnes,
that by the sight thereof, we
might be constrained to flie vnto
Christ.

Father.

Is any man able to keepe the
Law?

Child.

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Child.

No : and therefore no man can be *Rom. 2. 20.*
justified by the law.

Father.

Sith then the law doth condemne,
and not saue. Sith it sheweth our disca-
ses, but can giue vs no remedie, where-
fore then scrueeth it? or what is the vse
of it both in the regenerate, and vnre-
generate?

Child.

As concerning the vnregenerate, *Rom. 7.*
first, it discovereth their sinnes.

Secondly, it stirreth vp the affecti-
ons of sinne in them, not of it selfe, but
through their default.

Thirdly, it worketh in them a feeling
of the wrath of God, of death, & dam-
nation, without offering any hope of
pardon, and therefore to them it is the
minister of death.

Lastly, it doth increase, and aug-
ment sinne in them accidentally, that
is, by reason of their great corruption,
which declineth from that which
is commanded : but inclineth to that

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which is forbidden.**

Father.

Lay open this last point somewhat more fully.

Child.

Rom. 7.

Even as a waterbrooke being stopp
with a damme ouerthwart, it doth
surge and swell the more, till it breake
ouer the damme: so sinne being re-
strained by the Law doth increase,
and rage more in men not regene-
rate, for their will being not refo[r]-
med, doth euer tend to that which is
forbidden. Therefore the Apostle
saith, that without the Law sinne is
dead: that is, though sinne be in men
before the publishing of the Law, yet
it is not knowen, felt, nor perceiued;
as the corrupt humours in mans bo-
dies, which lie close and are not felt
till the purgation come: but then
they humbe and stirre mightily to
resist the medicine, or as vnslaked
lime, which sleepeth as it were, qui-
etly, and stirreth not till the water
be throwne vpon it, but then it
smoaketh

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smoaketh, burneth, and is in an extreame heate. For as a Snake which lurketh close in her hole all winter, as if she were deade: but when the hotte Sunne shineth upon her, then she reuiueth, writeth, and stingeth, and sheweth her venginous nature. And thus you see what is the working of the Law in vntregenerate men: But in the regenerate, that is, such as are vnder grace, it is otherwise. For they doe consent vnto the Law, and their nature doth not take occasion any more by the Law to bring forth sinne.

Father.

What is then the speciall vse of the Law of the regenerate?

Child.

First, it is a rule for them to direct their liues by. Secondly, it teacheth them not to trust in themselves. Thirdly, it humbleth them continually in the sight of God. Lastly, it is their scholemaster to Christ.

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Father.

Whether are the regenerate vnder the law or no?

Child.

Rom. 6. 14.

Gal. 5. 13.

The children of God are vnder the obedience and institution of the law, but not vnder the curse of it; for they being in Christ are freed from that.

Father.

Whether are the vnregenerate vnder the law or no?

Child.

All wicked and vngodly men are vnder the curse of the Law, which is all one, as to be vnder the captiuitie of Sathan and sinne. For their case is this, they must perfectly keepe the Law, or else be damned. For they haue no right to Christ, in whom onely the Law is satisfied. We see therefore what a pittiful case al men are in, till they come to Christ, and be sound in him.

Father.

What difference is there betwixt the Law and the Gospell?

Child.

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Child.

The Law condemneth, but the Gospell saueth: the law casteth down, but the Gospell raiseth vp.

Father,

What difference is there betwixt the couenant of the law, and the couenant of the Gospell?

Child.

The Legall couenant doth really differ from the Euangelicall, or new couenant of Grace. For the olde couenant of the Lawe was conditionall, and did no otherwise giue life, and saluation vnto men, but if they did perfoyme it, and therefore it was nothing else but a repetition of that, which G D D made to Adam, to wit, if he did eate of the forbidden fruite he should die; if not, he should liue: euen so, if we keepe the Lawe, we shall liue thereby. If not, we shall die. But the couenant of the Gospell is free, that is, it doth freely giue life to those that

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believe though they faile in doing,

Father.

But what comfort then is there in the couenant of the Gospell, more then in the couenant of the Law, sith men of themselves are as vnable to beleue the Gospell, as to keepe the Law?

Childe.

God hath promised to giue power to his elect to beleue the promises of the Gospell. But he hath made no promise to giue power to performe the Law.

Father.

Are not the Law and the Gospell contrarie?

Childe.

They are not contrarie in themselves, for the same God is the author of them both, the same Christ the substance of them both; the same promises of eternall life the end of both; but the contrarietie is in vs: for to vs the Law saith, Doe this and thou shalt live. But the Gospell saith, Believe

and

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and thou shalt be saved. These then be contrarie, to be made righteous by our selues, and to be made righteous by another: for these cannot stand together.

Father.

What say you to the Euangelicall couenant, or new couenant of grace, was it not of two sorts?

Child.

Yes: The first was that which was made to the olde people: the other was that which was made to the people of Christs newe kingdome.

Father.

What difference is here betwixt these two?

Child.

These two be all one in substance, but differ onely in the manner of dispensation, that is to say, in the manner of utterance, and measure of revelation: for otherwise in substance, Euangelicall couenant hath alwaies bene one and the same, first made to

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Adam in Paradise, afterward renewed to Abraham and his seed, shadowed in the law, spoken of by the Prophets, and preached vnto vs euer since Christ was actually exhibited to the world.

Father.

You seeme to say this, that the covenant of Grace with the old people of the Iewes, and vs, differeth only in manner, not in matter; that is, that Christ and all the promises of remission of sinnes and eternall life, in him were dimly reuealed, and darkely vttered vnto them in Types, & shadowes: but vnto vs the same are more fully and clearly opened and reuealed.

Child.

I meane so indeed.

Father.

Expresse your meaning more at large in this point.

Child.

When a new impression of any booke commeth forth in a fayre letter, good print, distinctly versed, well bound,

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bound, and guilt, which before was
illprinted in a darke letter, ill bound,
and couered, we say it is a new booke:
yet in substance it is the same with
the former: the difference is onely
in the forme and outward qualitie.
Likewise when a Painter drauweth
a darke draught of any kinde of
picture in obscure lineaments, and
colours, and afterward flourisheth
it ouer with more lively, fresh, and
orient colours, here is the same
thing in substance, but altered in
qualitie. And thus it fareth be-
twixt the Couenant of Grace made
with our forefathers and vs. For
the olde people which liued vnder
the minozitie, and wardshippe of
the Church, had a darke draught
of Christ, and all the promises
made in him. But we haue them
more clearely and lively set out;
And as the Apostle saith, *We are not as* 2. Cor. 3. 2.
Moses which put a vail upon his face,
&c. But wee all behold as a mirrour,
the glory of the Lord with open face, &c.
And

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Heb. 1. 1.

And againe, in diuers manners God ſpake in the olde time to our forefathers by the Prophets : but in theſe laſt daies he hath ſpoken vnto vs by his Sonne moſt clarely and manifeſtly.

Father.

You told me euen now that no man is able to keepe the Law : Now therefore tell me what daunger lyeth vpon it, if a man breake the Law of God?

Childe.

Rom. 6. 23.

Eternall death and damnation for it is written, *The wages of ſinne is death.*

Father.

Is eternall death and damnation due to vs for euery little ſinne, though they were but in thought onely?

Child.

Yea, for the leaſt ſinne of thought if God ſhould deale with vs according vnto Juſtice : for it is written

Jam. 2. 10.

Whoſoeuer keepeth the whole Law, and yet faileth in one point, is guiltie of all.

Father.

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Father.

How then shall we escape this eternall death and damnation?

Childe.

Onely by Christ: for he hath redeemed vs from the curse of the Law, being made a curse for vs. For it is written, *Cursed is every one that han-* Gal. 3.13.
sh on a tree. And againe: Hee that
new no sinne, was made sinne for vs, that 2. Cor. 1.21
we might be made the righteousness of
God in him.

Father.

How, and by what meanes hath Christ redeemed vs from the curse of the Law, and death eternall?

Child.

By the shedding of his blood vpon the Crosse: for the Scripture saith, *that he hath made vpon a generall peace* Col. 1.20.
betweene his father, and all the elect by the Col. 1.14.
blood of his Crosse: And againe, Wee
were redemption through his blood, that
is, the forgiveness of sinne. And in an
other place, We which were farre off, Eph. 2.13.
are made neere by the blood of Christ:

And

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Heb. 9. 12. And the authoꝝ to the Hebrewes saith
That neither by the blood of Goates,
calues, but by his owne blood entred he
into the holy place, and obtained eternall
redemption for vs.

Father.

Haue we no further good by Christ
but onely a freedome from death, and
a deliuerance from hell & damnation

Childe.

Eph. 1. 14. Yes : For through him we are
Col. 1. 21. conciled to God the Father, as
2. Cor. 5. 19. Scripture teacheth, and through him
Ioh. 3. 15. we haue remission of sinnes, eternall
Iohn. 5. 24. life, and all good things : for the
1. Cor. 1. 30 apostle saith, He is made of God for
our wisdom, righteousness, sanctification,
and redemption.

Father.

Is there no other way nor means
whereby we may obtaine remission of
sin & eternal life, but onely by Christ

Child.

Act. 4. 12. For the holy Ghost saith, There
is no salvation in any other, for among
men there is giuen no other name vnder
heauen

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heauen, whereby we must be saued. And againe, To him doe all the Prophets witnesse, that through his name onely, all that beleene shall receiue remission of **Act. 10. 43** sinne.

Father.

What say you then to Popes pardons, Indulgences, Masses, Trentalles, Dirges, and such like: May not a man by them obtaine remission of sinnes, and eternall life?

Child.

No: For the Scripture knoweth no such meanes or waies to eternall life: but doth vtterly reiect them as most abhominable deuises of them.

Father.

But may not a man be saued by his good works?

Child.

No: For the Apostle saith, By grace are yee saued through faith, and that not of **Eph. 2. 8** your selues, nor of workes, least any man should boast himselfe.

And sure it is, that euen in our best

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Isay. 64. 6.

best actions there is some remedie of corruption as we doe them : for the which God in iustice may condemne both vs and our actions : for the Scripture saith : *That our very righteousness is . a defiled cloath, or filthy cloute.* If then our best workes be stained, how can we be saued by workes?

Father.

If we cannot be saued by workes then wherefore should we doe them as good play for nought, as worke for nought?

Childe.

Not so : for although we cannot be iustified in the sight of God by our good workes : yet they haue their necessarie vse, and serue to great purpose. As first to glorifie God. Secondly to publish our Faith to the world. Thirdly, to bring peace and comfort to our consciences in the discharge of our duties. And lastly, to winne others.

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Father.

What doe you call a good worke?

Child.

No worke of man is sound and currant indeed, except the same be commaunded of God to be done: and that of our part it be done in such sort and manner as he requireth; that is, from a carefull heart, and sanctified mind: otherwise, whatsoeuer we do in the worship and seruice of God, it is abhominable:

Father.

If a man cannot be saued by his works, but by Christ only: then tel me whether al men shalbe saued by Christ or no?

Childe.

None shalbe saued by Christ, but only such as belceue in Christ, that is; such as doe particularly apply Christ, and all the promises made in him to themselves, beeing fully perswaded in themselves that Christ with all his merits is theirs.

Father.

Are you fully perswaded that Christ

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with all his righteousness is yours: that you haue speciall interest in him, and that he died for you particularly, & by name? *Childe.*

I am fully so perswaded indeede, without all doubting.

Father.

How know you certainly that you haue speciall interest in Christ, & that you shall be saued by his merites, like thousands that perish which will say as much as you, & in words make great bragges, that they hope to be saued as well as the best of them all?

Child.

I doe certainly knowe it by the worke of grace in my soule: I doe certainly knowe it, because I feele it: for this I am sure of, that I feele that wrought in mee from aboue, which can not bee in anie, but those whom God will save.

Father.

What is that I pray you?

Childe.

A lively feeling of his grace, a full

li

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ling of his loue, a feeling of his mercie;
affured faith in the promifes, a feeling
of the Spirit of adoption, a chaunge
of my heart, an alteration of my
waies, an vnfaigned hatred of all euill,
and a sincere loue of all righteous-
nelle.

Father.

May not a wicked man haue all this?

Child.

No: He may haue certaine shewes
and shadowes of these things: but in-
dced and in truth these things can be
in none but the very elect.

Father.

Cannot the wicked and vnregenerate
man be fully perswaded that Christ is
his, and that he shall be saued?

Child.

We cannot, whatsoeuer he saith, be-
cause he cannot possibly receiue the
Spirit of adoption, whereby this in-
ward assurance and full perswasion is
brought, & whereby also the merits of
Christs death are sealed to euery par-
ticular conscience.

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Father.

What other reaſon haue you?

Childe.

Because none of the wicked haue that liuely and iuſtifying faith, which maketh Chriſt, and all his righteousneſſe ours.

Father.

But there is none ſo wicked, but he will ſay he hath faith, and for the moſt part they thinke, that they haue all the faith in the world, and that there is no want in their faith.

Childe.

Alas poore ſoules: In theſe matters of God they ſay and thinke they know not what. For Faith is a miſterie, and all heavenly things are ſuch miſteries, as they, men of this world cannot vnderſtand: they are hid from their eyes.

Father.

Tell me then what is the heavenly and iuſtifying faith?

Childe.

A full perſwaſion and inward
aſſurance

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assurance of Gods particular loue to
vs in Christ, with a sence and feeling
of the same in our hearts.

Father.

May not this be in the wicked?

Child.

No: It is not possible.

Father.

How farre then may a wicked man
goe in faith?

Child.

A wicked man may goe thus
farre : to haue knowledge of the
truth : An assent to the same, a ioy
both in hearing and speaking of it,
and an outward profession of it for
a time : but the inward assurance
of Gods loue, and sensible feeling
of it in their heart, they can neuer
haue : which is indeede the very life of
faith.

Father.

Is not this knowledge and assent
sufficient : If a man know the word of
God, and consent to the truth of it in
his heart, is not this faith?

E 3

Child.

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Child.

Fo: For the diuels may goe so farre,
and further too: For the diuels doe be-
leeue the Scriptures to be true. They
beleene all the articles of the faith:
They haue exceeding great knowledge
of the will of God, and of the whole
Scripture, they beleene that there is a
God, & that there is a reward for the
righteous, & torments to come for the
wicked: and as Saint Iames saith;
The diuels beleene and tremble: and yet I
hope no man will say the diuels shall
be saued. Therefore we must seeke a
difference betwixt their faith & ours,
or else our faith is no better then the
faith of diuels.

Father.

If this be true, then Lord haue mer-
cy vpon vs, for out of doubt, thousands
are deceiued in this matter of faith,
and most men content themselues
with a shadow of it, stead of faith in-
deed. And assuredly the faith of many
carnall protestants is little better then
the faith of diuels.

Child.

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Child.

It is true, the more is the pittie: for the faith that now a dayes geeth for current in the worlde, is but an idle, dead, barren, fruitlesse, and fantastical faith, or rather an opinion, conceit, and Mathematicall imagination of the braine.

Father.

How many parts be there, of the true and liuely Faith?

Child.

Two.

Father.

Which be they?

Childe.

Justification, and Sanctification.

Father.

What is Iustification?

Childe.

A setting of vs free from the guilt of sinne, by the blood of Christ.

Father.

What is Sanctification?

Child.

A cleansing and renewing of our nature

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by the spirit of God.

Father.

How many parts be there of iustification?

Childe.

Two: That is to say, remission of sinne, and the imputation of Christs righteousness: for when our finnes are forgiven, and Christs righteousness imputed to vs, then are we truly and indeed iustified.

Father.

How many parts be there of sanctification?

Childe.

Two.

Father.

Which be they?

Child.

Mortification and viiufication.

Father.

What is mortification?

Child.

A dying to sinne.

Father.

What is viiufication?

Child.

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Child.

Living to righteousness.

Father.

How many parts be there of vivification?

Child.

Two,

Father.

Which be they?

Child.

Regeneration, and repentance.

Father.

What is regeneration?

Child.

A repairing of our nature, which was corrupted by Adams fall.

Father.

What is repentance?

Child.

An inward change of the soule, and a conuersion of the whole man vnto God.

Father.

Cannot a wicked man haue this repentance, which is in the change of the soule, & the conuersion of the whole

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man vnto God?

Child.

This is neuer wrought in the wicked

Father.

How farre then may the wicked goe
in repentance?

Child.

The wicked may goe thus farre, to
haue a sight of sinne, and a feeling of
it, a confession of it, a sorrowe for it.
A great pensiuenesse and ferroure after
some horrible fact, for feare of shame,
Lawe, punishment, hell-fire, &c: as
had Iudas, Caine, Saule, Esau, Ahab
and such like. They may haue also
a resolution for the time, to sinne no
more. But that part of repentance
which hath the promise of mercie an-
nered vnto it, that is, the conuersation
of the whole man vnto God, they can
neuer haue.

Father.

How many parts be there of repen-
tance?

Childe.

Three.

Fa

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Father.
Which be they?

Childe.
Inward sorrow, confession, new obedience.

Father.
Whether is faith before repentance,
or repentance before faith?

Childe.
If we respect time, then they goe together, for so soone as there is fire, there is heat : so soone as a man hath faith, so soone he repents : but in the order of nature, faith goeth before repentance, before all other graces, because it is the roote of all things that please God. But if we respect the outward manifestation, then repentance goeth before faith and regeneration, and all other vertues. Because it first of all appeareth outwardly. For Faith is like the sappe of a tree that lyeth hid within the barke : But repentance is like the bud that speedily sheweth it selfe, before either blossome, fruit, or lease appeare. Faith is like the fire
and

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and repentance like the smoake : for though fire be before smoake, yet the smoake sheweth it selfe before the fire.

Father.

You defined repentance to be an inward change of the soule, how vnderstand you that ? Doth repentance change or abolish the substance of bodie or soule, or any of the faculties thereof?

Child.

No such matter. But true repentance doth rectifie and amend them, by removing the corruption : for it turneth the sadnesse of malancholy into Godly sorrow: choller into good zeale softnesse of nature, to meekenes of spirit: lightnesse, and wantonnes to chasteian mirth. It refozmeth every man according to his natural constitution not abolishing it, but redressing the faults of it.

Father.

By what meanes is repentance wrought in vs?

Child.

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Child.

Both faith and repentance are wrought in vs by the preaching of the Gospel through the inward worke of the holy Ghost.

Father.

Is not repentance wrought in vs by the preaching of the Law?

Childe.

To speake properly, it is not. For the Law is not the proper cause, but rather an occasion of repentance, because it representeth vnto the eye of our soule our damnable estate, and smiteth the conscience with dolefull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates, and the downefall to the pit of hell) yet are they certaine occasions of receiving grace.

Father.

Expresse this more plainly.

Child.

Euen as a Physitian is sometimes constrained to giue that vnto his patient

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tient which increaseth sicknesse & maketh his fits more soze and terrible, to the end he may recouer him : so man because he is dangerously sicke of sin, must be cast into some fits of legal terrorz by the ministerie of the Law, that he may be soundly and inwardly cured.

Father.

The Law is a schoolemaster to bring vs vnto Christ, *Ergo* it is the cause of repentance.

Child.

It bringeth vs to Christ, but not so kindly & naturally as doth the Gospel by alluring vs, but as it were, violently and forceably constraining vs ; and as they say, it bringeth vs not simply and of it selfe : but after some sort and manner. For the Law in it selfe is the ministerie of death, and damnation because it sheweth a man his wretched estate, but sheweth him no remedie therefore it cannot properly be an instrumentall cause of that repentance which is effectuell to saluation. But

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the doctrine of repentance is a part of the Gospel; and therefore the preaching of the Gospel, and the preaching of repentance are put one for another. Luk. 96. Mar. 6 12. and consequently, true repentance doth spring out of the Gospel, as out of his natural roote and most originall cause.

Father.

As you haue told me by what meanes Faith and repentance are wrought in vs : so now tell mee by what meanes they are nourished, & increased in vs ?

Child.

As Faith and repentance are first hatched, and bred in our hearts by the ministry of the word : so also are they increased by the same, & by other god helpes appointed of God for that purpose, as prayer, sacraments, reading, meditation, conference, and such like god meanes.

Father.

First then, let vs proceed to speake a little of prayer, and first of all, tell mee what prayer is ?

Childe.

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Child.

And earnest calling vpon God according to his will; or as some say, a familiar speech betwixt God and vs, or as a secret letter wherein Gods people signifie their minde vnto him at large, crauing a speedie answer, which he in his time according to his will and wisdome, doth alwaies most graciously returne without saying.

Father.

How many partes are there of prayer?

Childe.

Three, confession, petition, thanksgiving.

Father.

Whereof must confession be made?

Child.

Confession must be made both of originall sinne, and actuall transgressions, both commissions of euill and omissions of good: And all this must be done, with as much particularising

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larising as may be, that is, calling to minde, and reckoning vp particular offences, especially those which lie heaviest vpon vs: and that with as great griefe, vehemencie, and aggrauation of them as is possible.

Father.

Whereof must our petitions be?

Child.

Petitions must be for the removing of euill, and the obtaining of good, for spirituall, and earthly blessings, concerning our selues, and those that are neere vnto vs, concerning Church and common-wealth: concerning magistracie, ministerie, and comunonaltie.

Father.

For what must our thansgiuing be?

Child.

First, for all spirituall blessings, as election, creation, redemption, iustification, sanctification, adoption, word, sacrament, good men, good booke, good societie, good conference, and all furtherances to eternall life whatsoeuer. Secondly, for all outward blessings, as preservation of prince, country, peace

¶

for

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for Magistrates, soode, raymēt, health,
libertie, peace, and p̄seruation. For
dayly, ordinarie, and particular fa-
uours, which are renewed vpon vs con-
tinually from day to day: euen as the
eagle reneweth her bill.

Father.

As you haue shewed me the parts
of prayer; so also shew me some cir-
cumstances of prayer: and first tell me
to whom we must pray.

Child.

To God onely. *Father.*

In whose name must we pray?

Childe.

In the name of Christ onely.

Father.

How must we pray?

Child.

In the spirit, that is, feruently, se-
lingly, and constantly, which cannot
be without a feeling of our miserie.

Father.

When must we pray?

Child.

At all times as occasion and necessitie
doth

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doth moue : but speciallie in the time James.c.1.3.
of affliction, as it is written; If any be
afflicted, let him pray.

Father.

Where must we pray ?

Childe.

Euery where ; but especially in the 1.Tim.2.8.
publike assemblie and our priuate fa-
milies.

Father.

Vpon what must our prayers bee
grounded ?

Childe.

Vpon the word of God, and the pro-
mises of the Gospell.

Father.

What must wee pray for ?

Childe.

For those things which our Lorde
Jesus hath taught vs in his prayer,
which is the perfect platfome of all
prayer, both for matter and forme.

Father.

Which bee those things which our
Saviour would haue vs alwayes to bee
mindefull of, when we haue any suites
vnto his Father ?

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Childe.

First, the honoring and setting vp of his name here amongst vs, both in regard of his Justice, and mercie, and also in respect of his word and wise, doine, power and prouidence.

Secondly, for the aduancement and flourishing estate of his Church and kingdome, by the reginēt of his word and Spirit, by the increase of good workemen in his haruest, and a blessing vpon their labour : by a removing of al lets, and by a weakning and ouerthrow of all aduersario power whatsoeuer : especially that of Antichrist, Idolatrie, and Atheisme.

Thirdly, that all cheerefull obedience may at all times, and of al persons in their severall places and callings be yolded vnto his most holy will, without grudging or hypocrisie.

Fourthly, that all things necessarie for this life may be ministred vnto vs, as foode, rayment, health, libertie, peace, and preservation : and also that a blessing may be vpon all that we haue, as body, goods, name, wife, children,

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open, family, stocke, store, cozne, cattell, trades, occupations, yea all the works of our hands, both goings out, and commings in.

Fiftly, that a generall pardon may be graunted from the throne of grace through Christ, for the remission of all sin in his blood, & that thereby we may be iustified, acquitted, and discharged.

Sixtly, that we may not afterward be left to our selues, but sufficiently armed with spirituall strength from aboue, to outstand all temptations whatsoeuer; that so all praise may rebound to him which worketh all in all.

Father.

As you haue shewed me the matter and circumstances of prayer, so shew me the effects of prayer?

Childe.

It were an endlesse labour to enter into that, sith the scriptures do plentifully teach, that all hard & admirable things haue bene compassed & effected by prayer, both for the turning away of euill, and the purchasing of good.

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Father.

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Father.

Then tell me what things are especially to be obserued of vs in prayer.

Childe.

There be nine speciall things to be obserued of vs in prayer.

Father.

Which be they? *Childe.*

Repentance, meditation, humiliation, faith, loue, zeale, thanksgiuing, watchfulnes, obedience. Whereof the first three goe before prayer: the next three are in the action of prayer. The last three follow after prayer.

Father.

Open your meaning more plainly.

Child.

My meaning is this, that our prayers can neuer be currant & good in the sight of God, except before prayer first we come with great sorrow for sinne, and strong purposes of amendment. Secondly, except we muse & meditate very deeply of the great & manifold dangers wee goe in euery day, both within vs, & without vs. Thirdly, except wee be thoroughly humbled with
the

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the conscience of our former transgressions. Moreover in y^e actiō of prayer, there is nothing sound & acceptable to God: except faith be present, y^e is, a full assurance to be heard for Christ, & for the promises made in him. Secondly, except love toward our brethre, be there also without envy, wrath, & all uncharitable affectiōs. Thirdly, except zeale, that is, pure & earnest affectiōs, beare the chiefe sway in this action, for God abhorreth coldnes. Lastly, except there be heartie thanksgiuing for fauours obtained: watchfulnes ouer our affectiōs afterward, and speciall care of bettering our obedience in all time to come.

Father.

Doth not our Lord Iesus in y^e preface of his prayer, teach vs all these things concerning the manner of prayer?

Child.

Yes, our Lord Iesus in his preface, doth in generall tearmes teach al these things; for he teacheth vs to pray in faith, feare, and love. In faith & assurance, because God is our Father: in feare & reuerence, because he is in hea-

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uen. In loue, because he is our father:
that is, a common father to vs all.

Father.

If we pray according to these rules,
are we not sure to be heard?

Child.

Ioh. 15. 7. Yes certainly: As the scriptures do
I. Ioh. 3. 22. abundantly teach vs, and as it may
I. Ioh. 5. 14. appeare by this reason, that in prayer
there is the mutuall and ioynt worke
of the whole Trinitie: the holy Ghost
mouing and quickning, the Son me-
diating: the father hearing, and gra-
ciously returning an answer.

Father.

But yet we see by experience, that
God doth not alwaies grant the petiti-
ons, & requests of his owne children.
Shew me therefore some reasons why
God somtimes denieth the requests of
those whom he loueth most dearly.

Childe.

Eze. 14. 13. There be foure reasons hereof: first
because God hath otherwise decreed
with himselfe.

Mat. 20. 22. Secondly, because they know not
oftentimes what to aske.

Thirdly,

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Thirdly, because he in his deepe 2. Cor. 12. 9.
wisedome seeth it not good for them.

Lastly, because God will try their Luk. 18. 7.
faith, loue, patience, and constancie. Lament. 3. 8.

Father.

Hauiing thus farre spoken of prayer,
as one speciall meanes whereby our
faith is increased: Let vs now further
proceede to speake of the Sacraments,
as of an other speciall helpe: and first
of all tell me what is a Sacrament?

Child.

A Sacrament is an holy signe or
seale, ordained of God to confirme our
faith, to testifie our obedience to his
maiestie, and our loue and fellowship
one with another.

Father.

How many Sacraments be there?

Child.

There are but two Sacraments of
the new couenant, namely, baptisme
and the supper of the Lord: for those
onely are Sacraments of the newe
Testament, which are ceremonies in-
stituted of Christ, for the common vse
of the whole Church, hauiing the pro-

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mise of grace annexed vnto them,
which excludeth five of the popish sa-
craments.

Father.

Why are the sacraments called signes?

Child.

Because they represent to our selues
spirituall things, and set forth Christ
& his benefits, to the outward senses
of all.

Father.

Why are they called scales?

Child.

Because they seale vnto our con-
sciences the assurance of the forgiue-
nesse of sinne, and because they doe ef-
fectually apply to the faithfull the
truth and fruit of Christs death.

Father.

Are our sacraments but bare signes
and figures, as the Papists charge vs?

Child.

Our sacraments are not bare signes
and figures, but figures ioyned with
their truth and substance, and such
as not onely represent, but exhibit
vnto vs the bodie and blood of Christ.

Father.

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Father.

Make this more plaine,

Child.

The Sacraments are signes to represent, Seales to confirme, and instruments to conueigh Christ and all his benefites to the Belæuers: they represent, because wee are dull to conceiue and remember: they seale, because wee are full of vnbeliefe: they conueigh Christ vnto vs, because otherwise wee doe hardly apprehende him.

Father.

The Papists charge vs, that we affirme an imaginary, figuratiue, and spirituall body of Christ to be present in the sacrament, and not his essentiall bodie, What say you to that?

Childe.

They doe falsely so charge vs, for wee holde that the Godlie receiue the true and naturall bodie of Christ, and are partakers of his verie substance, to make vs growe into one life with him, for wee can haue no benefite by Christ, vntill we be partakers
of

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of Christ himselfe, & that in such sort, that we become flesh of his flesh, and bone of his bone, that is one with him, and he with vs: Notbeit not corporally, but in such sort as is agreeable to a Sacrament, that is to say, spiritually, and mystically.

Father.

Lay open this point more at large?

Child.

Our coniunction with Christ is not in imagination, & conceit onely, but is reall & substantiall, though secret and hard to be comprehended; and therefore the Apostle calleth it a great misterie. For we are tied to Christ by his spirit, as the naturall members to the head by ioynts and sinewes, in a most secret, and admirable manner. For we may not carnally conceiue of this our coniunction with Christ, as though there were any mingling of his body and ours, his substance and ours, or his person and ours: for al things that are vnited one to another, are not straightwaies mingled; for although the light is ioyned with the ayre, and the Sunshin

Eph. 5.

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Sunshine with the windowes : yet
can we not therefore say they are mingled
together. The coniunction in co-
uenant betwixt man & wife, maketh
them two, one flesh, so neere is it : yet
for all that, they cease not to be diuers
persons, and sundrie substance, al-
though by couenant they are one flesh.
Such is the coniunction, and vnion,
betwixt Christ and vs : for we are in-
deede vnited with the flesh of Christ,
and are flesh of his flesh, and bones of
his bones : yet is all this without any
mingling or growing together of our
persons, and substance with his : for as
the vnion of the faithfull, one with an-
other as members of one body, is not
any reall mingling, or growing in
they persons together, but by the
bond of the spirit : so it is in this our
spirituall coniunction with Christ.

Father.

Sith the Sacraments are scales as you
say, tell me what it is that they scale
into vs?

Child.

The Sacrament of Baptisme sea-
leth vnto our consciences the remis-
sion

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sion of sinnes, which is the first part of our iustification. The Sacrament of the Lordes Supper sealeth Christs righteousness, which is the second part of our iustification: and to say all in a word, whatsoener the holie Ghost teacheth by the Gospell, the sacraments doe confirme and seale the same vnto vs, but especiallie that our whole saluation standeth in the onely sacrifice of Christ, offered for vs vpon the Crosse. *Father.*

Which bee the principall vses of this Sacrament?

Childe.

There be seven principall endes, and vses of a Sacrament.

Father.

Which be they?

Childe.

First, to be seales of the newe covenant betwixt God & vs. Secondly, to assure vs of y^e truth of Gods promise. Thirdly, to vnderprop the weakenes of our Faith. Fourthly, to seale to our consciences the certainty of the forgiveness of sinnes. Fifthly, to

King.

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to distinguish the Church from Infidels and heathen, as it were, by certaine visible markes, and byands. Sixtly, to witnesse our loue and fellowship one with another, and therefore they are as it were the bands of the Church. Lastly, to put vs in a fresh memorie of the sufferings of Christ, and the benefits which we haue by his death.

Father.

Are our Sacraments of the new covenant, the same with those of the old?

Child.

They are the same in substance, 1. Cor. 10. 2
for the same Christ, the same faith, the same promises, and the same hope of eternall life, are contained vnder both the covenants : but the signes were changed according to the circumstance of time, and some other differences there be in regard of rites, clearenesse, number and time. Rites, because their outward forme of administration was diuers from ours : clearenesse, because that which was obscurely shadowed, is now clearely reuealed : number, because they had a great multi

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multitude of Sacramentall figures, we as few in number, and as effectually in signification as may be: In time because there is nourished in them the faith of Christ to come, and ours confirmed vnto vs by faith of Christ which is already come, and hath accomplished all things which are necessarie for our redemption.

Father.

How many parts be there of a Sacrament?

Childe.

Two, that is to say, the outward signe, and the inward thing signified.

Father.

What is the reason that God useth outward signes?

Childe.

Because of our babishnes and dullnes in conceiuing of heauenly things: for if we were altogether spiritual and angelicall, we should not neede such grosse elements: but seeing our spirit is drowned in our body, and our flesh doth make our vnderstanding dull therefore the Lord is content to apply himselfe to our capacitie, and to teach

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us by visible signes, & sensible things,
as sometimes he did Abrahā, Gideon,
Ezechiah, and other his most excellēt
servants, & for this cause y^e sacramēts Gen. 14. 9.
Iud. 6. 37.
2. Reg. 20. 9
are as it were, mirrors, or glasses,
wherein we may behold the riches of
the grace of God which he bestowed
upon us, wherein also God doth more
expresly, and in a more visible manner
testifie his loue & good wil towards us,
then by his word. *Father.*

Which is the outward signe in baptis-
me? *Child.*

Water. *Father.*

Which is the inward thing signified?

Child.

The washing away of sin by y^e blood
of Christ. *Father.*

Which is the proper end of baptisme?

Child.

The proper end of baptisme is, y^e by
this solemn & holy action, we might
be known by the testimonie of men &
angels to be in the number of y^e visible
Church. *Father.*

Expresse your mind more fully tou-
ching the end and vse of Baptisme.

Child.

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Childe.

Baptisme is ordained of God, not only to be a sacrament of our regeneration & new birth, & of the buriall of the old man, but also to be a visible testimonie of our admittance into the household of God, which is his Church; for in baptisme we do giue our names to God, put on his livery coat and cognizance, & take the oath of allegiance to be true subiects to y^e crowne of heauen, and to set our selues with all might & maine against y^e enemies of our Lord and king: that is, the world, the flesh, & the diuel, and to be all for him, that is, for his credit & honour, not regarding our selues, so we may bring glory to him whose we are, & to whom we haue swozne allegiance, & giue vp our selues wholly to serue him faithfully, as our speciall good Lord & master. *Father.*

Is there not some further vse of baptisme besides this you haue spokē of?

Childe.

Yes: there is yet somewhat more, for baptisme is a seale of the couenant betwixt God & vs; for in baptisme a couenant is made betwixen y^e Lord & the partie

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partie baptised solemnly in þe assembly
of þe Church: In which couenant God
for his part promised Christ with all
blessings that come by him, as that he
will be our God; forgive vs our sins, &
remember our iniquities no more, &c.
The partie baptised, for his part en-
treth himselfe, as a couenant seruant
vnto God, promiseth faithfull seruice
with a renouncing of sathan & sinne, &
whatsoever is against the hono: & glo-
rie of God: & so standeth bound to these
couenants & conditiōs. When this co-
uenant being thus solemnly made be-
twixt God & his new seruant, is forth-
with sealed by the sprinkling, or drop-
ping on of water; & thus you see that
Baptisme doth confirme, and seale the
couenant betwixt God and vs.

Father.

But yet we see there be very few that
haue any care to keepe couenants, &
to performe that solemne promise
which they haue made in Baptisme
before many witnesses, yea before
God & Angels.

Child.

The greater is their cōdenatiō, & assu-
rably they shal one day know to their

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cost, what it is to dally with God, and to breake covenants with so great a king, as all they do, which follow their owne waies & their owne lusts, not regarding the commandements of God.

Father.

What is the reason that infants are baptised, lth they can make no profession of faith and repentance?

Childe.

Gen. 17. 7. There be foure reasons hereof.

1. Cor. 7. 14 First, because they are the seede of the Church.

Act. 2. 39. Luk. 18. 16. Secondly, because they are within the outward covenant.

Thirdly, because the promises be long vnto them.

Fourthly, because of such is the kingdom of heanē. For to be bozne in the wombe of y^e Church, is vnto infants in stead of faith & repentance; for faithfull parents do according to the cōdition of the couenāt, apprehēd y^e promise bo to themselues & their childe, though not all, for we must leaue vnto God his secret iudgemēts. *Father.*

Having thus far spokē of the Sacrament

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ment of Baptisme, let vs now proceed to speak of the sacramēt of the Lords supper, & first tel me what is the special vse of it? *Child.*

First, it serueth to seale vnto our consciences al *h* promises made in *C*hrist, & all the benefits of his death whatsoever: & therfore there is *h* same vse of it, that is of a seale, which is to confirme and ratifie a w^riting. For in outward things men like well of a promise, but better of a w^riting, & best of al of a seale. Now therfore the sacrament is, as it were *h* kings broad seale set to his generall & free pardon. For al the doctrine of the Gospell, is as it were an open proclamation of pardon to all penitēt sinners, & this sacramēt is the seale of the kings pardon, to ratifie & confirme all the promises of the Gospell, for a word or promise must necessarily goe before *h* sacramēt, which it doth seale & confirme vnto vs, & therfore the sacraments without *h* word of promise going before, are as it were a seale to a blanke.

Secōdly, *h* sacramēt of *h* Lords supper, is as it were a secōd seale set by the

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Lords owne hand vnto the former covenant made in baptisme, which is renewed in the Lords supper, betwixt the Lord himselfe, & the faithfull receiver, & that by the outward actions of eating bread, drinking wine, &c.

Thirdly, the Lords supper serueth to represent vnto vs our continuall feeding in the house of God. For as by baptisme we are once admitted into y^e household of God: so by the Lords supper is signified a daily feeding in the same vpon Christ & al the promises made in him, and also vpon the word which is our most sweet and heavenly Manna.

Father.

Which be the outward signes in the Lords supper?

Child,

Bread and wine.

Father,

Which be the inward things signified?

Childe.

The body and blood of Christ,

Father,

How receiue you the outward signes?

Child.

**I receiue them with my hands, eat
the with my mouth, & digest the with**

my

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my stomack. *Father.*

How do you receiue y^e inward things signified? *Child.*

Onely by faith, and feede of it as of a fode giuen me to life euerlasting.

Father.

Is the bread & wine the changed into the substance of the body & blood of Christ? *Child.*

No: for y^e were to destroy the nature of a sacramēt, which must consist both of heauēly & earthly matter. Therfore the bread & wine remaine still in their own forme, nature, and substance, but Christs naturall body is in heauen. Therfore the papists would make vs beleue the moone is made of a grēne cheese, whē they beare vs in hand that bread is changed into flesh, and wine into blood, & Christs naturall body is really p^resent in the sacramēt, and yet we see it quite contrary with our eyes, and a child may discern that it is neither so, nor so. *Father.*

Is there then no difference betwixt bread & wine in the sacramēt, & common bread and wine?

¶ 4

Child.

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Child.

There is no difference either in substance or forme, but onely in the vse and end whereunto they are applied, which is, to represent and signifie holy things: for whereas before they were common meat, now they are holy signes, and beare the name of that thing which they signifie: otherwise out of this actiō they are y^e same with common bread. *Father.*

You said euen now that Christs bodie and blood and all the benefits of his death, are receiued of vs by faith: tell me therefore whether a wicked & vnfaithfull man can receiue them.

Child.

He cannot: for if they be receiued only by faith, how shal he receiue them that hath no faith? the vnbelieuers therefore may receiue the outward signes, that is, the bread and wine as well as others, as did Iudas: but the inward thing signified, which is the body and blood of Christ, and al the benefits of his passion, none can receiue but onely the elect.

Father.

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Father.

If this be true, that al that receiue the shell, do not receiue the kernell: then it followeth that grace is not necessarily tyed to the outward signe or sacrament.

Child.

True indeed: for otherwise the faithlesse should gaine as much by the sacrament as the faithfull, which were most absurd: but most certaine it is, that saluation is not tied, nor shut vp within the Sacraments, neither doe they giue grace, but onely testifie and assure, that grace is giuen: as sealed euidences doe giue no lands which are otherwise attained, as by inheritance, friendship, and money: but onely testifie that they are giuen, and assure the quiet possession and enioying thereof.

Father.

Why did God choose these creatures of bread and wine to represent vnto vs the body and blood of Christ, rather then any other earthly creature?

Childe.

Because there are none other earthly creatures y^e can so fittly represent vnto

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to our outward senses, those things which God would haue vs learne by this sacrament.

Father.

What be those things that God would haue vs learne by this Sacrament?

Child.

By the breaking of the bread, we haue to learne, the breaking of the bodie of Christ vpon the crosse, & by powring forth of the wine, the shedding of his blood: and by the distributing to al that are present, Christs communicating himselfe to all that will faithfully receiue him. By eating & drinking we learne, y^e as bread & wine do nourish our bodies in this life: so Christs body and blood doe nourish our soules to life euerlasting: & as the substance of bread and wine by digestion passeth into the substance of our bodies: euē so by faith, Christ and we are vnited with an vn-speakable vnion, and we made flesh of his flesh, and bones of his bones: and that is the proportion & analogie betwixt y^e signe & the thing signified. For if y^e sacramēts had not a certaine likeness

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nesse of those things whereof they are sacraments, then were they no sacraments at all. *Father.*

What more is to be learned hereby?

Child.

That we being many are one in Christ, as of many graines is made one loafe, & of many grapes one wine.

Father.

For as much as the vnworthy receiuer I. Cor. II. is dāned as the Apostle saith, how wilt thou know, whether thou art a worthy receiuer or no? *Child.*

If I examine my selfe, & find that I humbly acknowledge mine owne vnworthines, that is to say, my sins, & be heartily sozry for them, & fully purpose amendmēt of life, assuredly resting vpon the promises of pardon made in Christ, then am I worthy, because mine vnworthines is forgiven, & put out of remembrance. *Father.*

For whom are the Sacraments ordained? *Child.*

The sacramēts are specially ordained for those which belæue in Christ, & doe seeke for remissiō of sins, & eternal life,
onely

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only through his sacrifice: for how can the forgiveness of sin be sealed vnto the vnbelieuers whose sin is not forgiven?

Father.

Who ought to apporach vnto the Lords supper? *Childe.*

None but such as haue & knowledge of God in some measure, or at least, that haue knowledge in this present action, & such as haue faith, repentance and loue. *Father.*

How shall a man know that he hath these things?

Child.

Three waies: first by his settled purpose, and desire to obey God according to all the commandments of the law. Secondly, by his loue to the word of God. Thirdly, by his daily fruits towards God and men.

Father.

Who are to be reiected and put back from the communion?

Child.

Three sorts of men.

Father.

Which be they?

Childe.

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of common Childe.

First, strangers, that is, such as are unknown to the Pastor, are not to be admitted, as it is written: A stranger Exo. 12. 45. shall not eate thereof.

Secondly, Ideots, chilozen, mad men, and fooles, are not to be admitted; 1. Cor. 11. 28. for they cannot examine themselves according to the Apostles rules.

Thirdly, notozious euill liuers by whom the congregation is offeded; for it is written: Giue not that which is holy Mat. 7. 6. vnto dogs. Againe, It is forbidden in the law, that any man being circumcised should be admitted to the communicating of the passouer, because they were polluted by touching a dead corps, and being at a buriall. Exo. 12. 41. Num. 9. 6. Leuit. 13. Leuit. 14. Leuit. 15. God gaue often charges, & comandements in the law, that if any man had unwittingly defiled himselfe by any legall pollution, he might not enter into his owne house, much lesse approach vnto the Passouer till he was purified, and cleansed by offering vp a sacrifice. Now al these scriptures do plainly proue, y^e no prophane, or filthy persōs: as whozemōgers, drunkards, blasphemers, riotters, & scoffers at religion, and

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and fuch like, may be admitted to the holy communion.

Father.

What fay you to fuch as fhew no loue nor defire to this holy ordinance of God, nor once to much as offer theſelues vnto it, except ſometimes at Eaſter a little for faſhion and law ſake?

Childe.

Such do ſhew themſelues to be little better then miſcreants, & atheiſts: for they do contemptuouſly reſuſe the grace of God which he offereth in this ſupper, & doubtleſſe to abſtaine of ſet purpoſe, is no leſſe ſin then to receiue vnworthily. For that patient which is daungerouſly ſicke, & yet maketh no account of the Philiſtines receit and order, deſerueth no leſſe blame, then he which abuſeth the ſame receit, that is, doth not uſe it according to that diet and order that was preſcribed him.

Father.

If ſome very bad perſons chaunce to creepe in, or thruſt in theſelues to be partakers of this holy inſtitution, is therfore the whole action defiled?

Child,

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Child.

God forbid: for we read throughout the scriptures, y^e good & bad haue bene mingled together in matters of Gods worship & seruice, both word, prayer, sacraments and sacrifices: & sure it is, that the wickednes of the wicked cannot defile or pollute either the Sacrament it selfe, or any of the godly communicants, but onely themselues.

Father.

Are all to be admitted to the Sacrament of the Lords supper, which profess faith & repentance, either in truth or in shew? *Child.*

Yes: Unlesse there be some special exceptions taken against them. For it is written, all the congregation of Israel shall obserue it through their generations, that is to say, all the members of the visible Church which are within the outward covenant. Exo. 12. 47.

Father.

How ought ministers to deale with many ignorant & simple men, & seely soules which are able to yeeld small reason of their faith: are they all to be admitted

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admitted to the communion, or all to be reiected? *Child.*

As ministers ought not rashly to accept of all that offer theselues without examination and conference: so ought they not lightly to shut out any from that which shuld seale vp their remission of sinnes. For albeit they be somewhat ignozant & simple, yet finding in them any seeds of religion, & sparks of the feare of God, shewing it selfe in some tractablenesse to know God, & in loue to the word, they are to admit them, with encouraging & exhorting them to go forward. But if with ignorance and blindnesse, be toynded either fro ward contempt of meanes, or mere carelesnesse, or open wicked behaviour, or prophane dissolutenes without remorse when they be dealt with, all; Then they are with all mildnesse to be shut out.

All glory be giuen to God,

FINIS.

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